4

and [illegible]

[illegible]atiso, Intituled

[illegible]olom his fall:

[illegible]

[illegible]ysters.

[illegible] every Chris[illegible]

[illegible]ut behold, the vile [illegible]

[illegible] of curled long haire,

[illegible] used in this our Realme,

[illegible]able pride of al sorts

[illegible] in this our Citie

of London.

[illegible]laine and manifest demonstra-

[illegible] heauy iudgements of God which

[illegible] on them for the same, with-

[illegible] speedie reformation

thereof.

[illegible] goeth before destruction, and an high

[illegible] before the fall. *Prouerb* 16.18.

[illegible] at London by Thomas Orwin

[illegible] N.L. and Iohn Busbie.

169

BODLEIANA BIBLIOTHECA

*In ſpeculo teipſum contemplare, & ſi formoſus apparebis, age quæ deceant formam. Sin deformis, quod in facie minus eſt, id morum penſato pulchritudine.* Biantis dictum.

# To the right Honorable Sir Iohn Hart *Knight, Lord* Mayor of the Citie of London, W. T. *wiſheth the increaſe and* continuance of al worldly bleſſings, as alſo the inioying of the bleſſings of the world to come.

COnſidering the vanities of this age (right Honorable) & perceiuing the looſenes of mens liues in not reſpecting this fraile and tranſitorie world: I can not but bluſh to ſee the ripenes of the one ſo exceeding, & lament to heare the inconſtancie of the other ſo ſlenderly to be regarded. How proane and carefull men are in con-

ſuming of their time voluptuouſ-
lie, we ſee it manifeſt: but how ſe-
cure their thoughts remaine from
ſpending their time warilie in that
our daies are euil, we know it to be
nothing at al attended or once loo-
ked for. Therefore theſe things be-
ing ſo ſlenderlie waighed, and that
the ripeneſſe of our ſinnes are gro-
wen ſo rotten and filthy, by means
of mens peruerſe blindnes in pride
and prodigalitie: what remaineth
now for vs to doo but that wee
ſhould circumſpectly looke about
vs, in that hauing had a taxe to per-
forme and finiſh which the Lord
hath giuen vs: now begin to take
it in hand, yea luſtilie to ſtir vp our
ſelues to the accompliſhment ther-
of, that it might not ſtill remaine as
a thing vndone and vnperformed.
As for experience, what is hee a-
mongſt vs that at any time hauing

charge

charge of buſines limited vnto him,
and poſsiblie his time is appointed
more ſhort than that hee may ſo
ſoone performe it by ſuch an in-
stant (hauing his wages & hire for
the ſame largely promiſed) but that
he will the liuelier and with more
willing affection ſeek to diſcharge
and disburthen himſelf of this taxe
and labour, in that his time is but
short, and his pay for the ſame ſhall
bee the better therein conſidered:
Euen ſo (right Honorable) ought it
to be amongſt vs. For what man is
hee that in theſe daungerous daies
conſidering the manifold enormi-
ties, conſidering the huge number
of pernicious offences and prodi-
gall ſinnes, that we haue paſſed ouer
and continuallie runne into againe,
but that hee will, in that his time is
short and our daies ſo farre ſpent, as
alſo the labour verie great and

troubleſome which euerie of vs muſt accompliſh cõcerning the infinite battailes wee muſt haue with Sathan before wee can perfect and bring our buſineſſe to end: labour more ſeriouſlie and take paines the more earneſtlie, and euerie day by the written veritie of Gods word indeuour himſelfe by that meanes to paſſe the dãgerous brunts wherinto we are all cõtinuallie brought by our owne infirmities, and ſtriue to haſten and diſpatch the ſame, & neuer to waxe wearie vntil the end thereof: that then hee might with more cheerefulnes & ſafetie of his conſcience obtain for the ſame the heauenlie reward, the celeſtiall wages & recompence, which the heauenlie father hath laid in ſtore for vs al againſt the day of redemption approaching. But we ſee our owne obſtinacie and euery ones peeuiſh-

nes

ſes in this reſpect, that although ſuch daungers, ſuch labours, ſuch trauells, ſuch buſineſſe continuallie dependeth whereby we ſhould rather finiſh the ſame in that our time is but ſhort, than that we ſo ſecurelie ſhould omit the ſame: wee ought ſo much the rather to make it ready & prepare the ſame in that our time is ſo ſhort, and the Lorde continuallie ſeemeth to knocke at our gates as it were to vnderſtand whither this taxe we haue in hand be accompliſhed or not. Yet may we make not any more ſpeede, neither wil we any thing prouoke our ſelues to labour therein: but like careleſſe ones walk vp and downe, beholding and viewing the pleaſures of this world, wallowing in pride wherein wee all by Sathans meanes are brought, & vtterly neglect our heauenly and celeſtiall re-

compẽce which we ſhould obteine for our diligent indeuour in performing the lords buſines. Thus (right Honorable) are men carried vp and down beſprinckled with the dregs of preſumption, and quite blot out that humilitie and lowlines which Chriſt requireth to be in euery one. Therefore that your Lordſhippe might more cleerely ſee this diuelliſh inormity which ſo greatly corrupteth the hearts of all people, as alſo the diſſolutenes of the whole citie in this reſpect, I haue thought it expedient to preſent this rude & bare trauell to your Honour, Intituled *Abſolom his fall*, which for this cauſe onlie haue I penned, that men might rather view their vanities, and take commoditie thereby, than ſtill maintaine their voluptuous pleaſures, in painting out their filthineſſe to the ſight of the whole

world

world as they accuſtome to doo. And ſeeing that you your ſelf may rather ſeeme an example of lowlines and humilitie to al men, in beating downe the ambicious deſires of the minde more than moſt men in your ſelfe, and deteſting all the fantaſtical alluremēts of this world which ſo greatlie oppreſſe men, by guiding of your ſelfe ſo honorably in that eſtate wherein you are placed: it hath cauſed me thus raſhlie & vnaduiſedlie to preſume of your Lordſhips fauour, in that I haue ſo malapertly (being a ſtranger & vnknowne to your Honour) aſſayed to offer to your hands this ſo flēder a trifle in compariſon of a waighty worke; which raſh attempt rather deſerueth blame I know, than anie thing at all to be countenaced with fauour. So that depending on your courteous affectation and clemencie

cie herein, you will take this my labour in good woorth, I humblie take my leaue of your Honour, and heartely deſire of almightie GOD that this may no leſſe be regarded, (howſoeuer it may pleaſe I know not) than if they might conceaue al the pleaſure in reading that maie be: and I beſeech the GOD of all Gods, that hee will continue your health, wealth, & al other bleſsings whatſoeuer, with the imbracing cõtinually of al good letters which abound to the abandoning of vice and erecting & eſtabliſhing of vertue, to his praiſe and glorie, and the onely comfort of your Honor; which God for his mercies ſake graunt.

Your Honors to vſe to his power. *W. T.*

## To the godlie and courteous Reader hereof.

HAuing thus ſodainly, Chriſtian Reader, taken vppon me to blazon as it were the peruerſe preſumptiõ of this infeebled & declining age, you may rather (perchance) impute it to my follie through mine owne raſhnes hereto purchaſe blame, than to the good intent I haue of indeuouring my ſelfe to profite many, by procuring praiſe. But in that I haue depended only vpon your curteous fauours, I ſo much the rather haue emboldened my ſelfe, or rather preſumed, thus to ſubmit to your cenſures this rude and indigeſt labour, penned I truſt rather for your cœleſtiall profites, than for any humaine pleaſure you ſhall conceaue herein. I know that many there are whoſe vainglorie hath been ſuch, that like lewd Sycophants haue ſtirred vp themſelues to defame by contumelies any one whatſoeuer that hath laboured to profite the Church of God. This and ſuch like hath been the cauſe that ſo many haue detayned

ned themſelues frō publiſhing that which might not only helpe and bring them forward to the acknowledging of the trueth ſincerelie: but might haue been meanes whereby to make al whatſoeuer to ſubmit thēſelues vnto the ſeat of the moſt mightie. So that now there is none but animateth himſelfe as it were to extenuate and diminiſh whatſoeuer hath come to light, by opprobrious ſpeeches: but ſeeketh vterly to extinguiſh whatſoeuer hath been for the aduancement and furtherance of this Church of England. From hence it proceedeth that ſuch ſlaunders hath been brought vpon the Church and Goſpell, by thoſe whoſe heads haue been as ſeething pots, and are abated at the ſlake of euerie flame: thinking rather thereby to ruinate the peace & amitie of the ſtate, than once to diminiſh their owne vainglorie. Wee muſt needs therefore ſuppoſe, in that ſuch controuerſies hath riſen, that thoſe whom we accompt as people vulgar & common, cannot, neither will they indeuour themſelues to bring into faſhion that which ſo long hath been at odds & out of ſquare. For contentions & ſtrife being on the one

ſide,

*side, the people will by a presumptuous in-
silencie seeke to bedecke themselues in all
ambitious pompe on the other side, there-
by to withdraw all men from such curio-
sities, and so to cause them to gaze and
looke at them, thinking to make thē turne
al into obliuion whatsoeuer. And certain-
ly so it is that now either the one or the o-
ther is in manner forgotten, and al subuer-
ted and turned to pride & ambition. No-
thing is now cared for, neither is any thing
had in estimation amongst vs, but that
which is vile and filthie? What is it now
that men and women most set by, yea all
in general whatsoeuer, but this bedecking
of themselues as children of* Lucifer *in al
pompe and brauerie? How is it that all
thing whatsoeuer hath bin ordained from
the beginning, is now by man polluted and
quite defiled through this cankered rust
of presumptiō? Nothing whatsoeuer there
is but through this corrupt head of pride,
hath cut off all occasion of seruing GOD
and his sonne Christ. We see for the most
part our securitie, our carelesnes of the
truth, our abādoning of the same, because
of this deadly and poysoned sinne. God will*

*not*

not in this ſuffer himſelfe to be thus mocked, and as it were to haue his name in derogation by vs, by polluting his ſacred word by our filthines, but wil vtterly ſubuert and roote vs out from his fauour for euer. You are therfore in the meane ſpace to vnderſtand, that ſeeing the prouidence of almightie GOD towards vs, that it is expedient we haue ſome remedie whereby to cure this peſtiferous maladie. For manie haue ſought whereby to aide & recouer the ſame whereby it might not too farre range, but being takē in time might in the end bee brought to perfect amendment. Therfore ſeeing many haue heretofore taken in hand many profitable works, which of the cōmon ſort (when they haue come to light) haue ſcarſe vouchſafed the looking of them ouer, but haue accompted them as Pamphlets ſuperfluous, it hath made me the more loth to commit this to your view (in that all haue had which heretofore haue written ſuch things) ſuch bad ſucceſſe, by the curiouſnes of ſome people. Neuertheleſſe, at the inſtant requeſt of my deereſt friend, who ſo importunately deſired me to publiſh the ſame, I

haue

ue ſent you a taſt of my firſt fruite, ga-
ered I truſt in time, therefore (I hope)
t ſo ſoone to bee out of ſeaſon: but as ſ
d your curteous acceptance herein, ſo
God willing) I meane hereafter to im-
n ſome greater labour to your iudge-
nts, which ſ truſt ſhall not (God wil-
g) be long. T herefore I pray you once a-
ne, that as this is (I muſt confeſſe) both
dely and plainly written: ſo you would
reaſon of my firſt entrance hereinto
nude the ſame vnder your fauours as
ch as may be, in that ſ was both vn-
ling, & contrary to my mind was cau-
d to commit it thus barely to the preſſe.
do not then hope contrarily, but conſi-
ring mine indeuour in ſeeking to profite
e Church; as alſo mine owne ill will in
ring it thus rudely publiſhed to your
ſures, vnleſſe more pithilie it had been
mdled: but that you will more gentlie
reafter accept of my labors whenſoeuer
as ſoone as it ſhall pleaſe God to bring
em to light. But in that ſ knowe that
me will more fauourablie accept it than
her ſome, I would haue been very loath
us ſimplie to haue ſet pen to paper, con-

ſidering

ſidering that I know that ſome wil find in their hearts and can be content to ſtampe as it were vnder foote this that I haue accompliſhed, rather than beare it in their boſomes as a plaiſter to cure their deadlie coraſiue? And why? Surely becauſe it may bee ſomewhat too great a drawer, or els that the potion is too ſower and bitter for their ſugred taſt. Neuertheleſſe, ſeeing the inconſiderate heate of ſo many, & that ſo many are armed with ſuch ſatyricall taunts, as that I cannot ſeeme to find any remedie aduerſus talium Sycophantum morſus, I will leaue them as I found thē. Thus (leaſt I trouble and deteine you in a circumſtance ouer long and tedious) I deſire the Lord that whoſoeuer ſhall peruſe this labour, may take no leſſe profite and commoditie by it, than if he ſhould by and by be armed with all ſpiritual comfort and ioy herein whatſoeuer may be: which God graunt for his Sonnes ſake.

Yours to vſe in the Lord. W. T.

godlie and profitable

*Treatise, as also necessarie*

for all Christians to

looke into.

*Intituled*

Absolons his fall.

When that wee shall peruse and search out the depth of sacred histories, wee shall not finde any thing more odiously to be inueighed against, than the pride and presumption of man in all ages reigning. How this mischiefe hath first begun to spring vp in vs, it is most apparant out of the holy Scriptures: but how long the same hath had dominion in vs; wee

The summ of this Treatise.

our selues haue experience thereof. For the better insight therein, and to knowe how the same hath begun to rise from vs, wee may reade, that Adam being
Gen. 3. 4, 5, 6. moued at Euahs perswasion, by ambition tooke of the Apple of the tree of life, being thereto some seduced at the serpents request: and in that the diuel promised that at what time soeuer they eat thereof, their eies should be opened, and they should be as Gods, knowing good and euil. And what space this hath continued, we knowe it to be a thing reigning from the first man. Therefore seeing this corruption dayly continuing, the pride of mens hearts dayly swelling, their inordinate presumption continually picking and thrusting them forward, their peruerse and detestable ambition alwaies in them shining: we had so much the more need to bee carefull in prouoking and stirring vp our selues to looke towards the mightie throne of God, in that wee haue had some experience of his iust iudgements falling on vs for the same euen from

beginning. But being fallen at the
fall, we could not so sone rise againe:
being thrust downe from all ioy and fe-
licitie, wee could not of our selues once
vouchsafe to crepe or moue towards
the same: being exempt from all hope
of pardon, wee could not, neither were
able to attaine to any perseuerance
of life promised: but being still held vn-
der with the huge burthen of our offen-
ces, were euen in the way leading to vt-
ter perdition both of soule and bodie.
Yet wee see, when all hope of remedie
and recourrie in manner was past, wee
beheld and do yet behold the mercifull-
nesse of our God, who when wee were
euen at the pits brinck, yea euen at
deaths doore, recouered vs againe, and
made a sufficient satisfaction for al those
that assuredlie trust in him. How can
we then thus sodainely retire from his
mercy, and in despight run to vtter de-
struction: how can we thus long with-
draw our selues from his presence, by
walking of our selues as the Children
of darckenes in all sumpteous and gor-

geous apparell: how can we this long remaine in these our hellish inuentions that wee dayly vse by adorning and setting forth of our selues with his diabolicall attire: yea how dare we thus long abuse al his good creatures in such monstrous sort, seeing that we knowe our Sauiour Iesus Christ alreadie to bee at hand to iudge vs for our intollerable pride and iniquity, seeing that we know that he hath innumerable scourges in store for vs to correct the same, yea seeing that we heare say that he will therefore condemne and cast vs off from him for euer into euerlasting torments of inquenchable fier. We see the dayly and continuall increase of ambition to bee wonderfull. We knowe that now men are rather become monsters than Christians; more like to brute beasts, than the Children of God; more like to the Swine that Saint Peter maketh mention of, than men adorned with vnderstanding and reason. Yet we behold our securitie in this respect, and we vnderstand that the thing that we thus dayly

vse

use and abuse dooth procure the heauie vengeance of God for the deapth of such sinnes: yea we for the most part doo alreadie acknowledge the same, and yet wee notwithstanding blindlie maintaine the same, and in the despight of the fauour of God walke securelessly in the pathes thereof. But in that wee knowe the will of our good God, we are the more worthie to be beaten with many stripes in not fulfilling the same as he hath commanded. Iustly then shall the Lord punish vs, in that thus abruptly wee haue declined from his waies: for his punishments they are prepared alreadie, and the more sharply will he vse them, in that we may the sooner feele them, and that they may the better pierce to the inner parts, for they are profitable for the wicked to bring thē to amendment as it is written: The blewnes of the woūd serueth to purge the euill, & the stripes within the bowels of the bellie: So that this common saying is verified, *Ad facinus duplex, non sufficit vltio simplex.* Therfore there

Prou. 20. 30

is no doubt but punishments will bee measured according to the fact, if so bee that such obstinacie still remaine. Yet notwithstanding we euidently see that although that the heart of Euah was thus puffed vp with pride by the prouocation of the diuell, it neuertheleſſe did not ceaſe euen after her death and her Husbands, but raigned from time to time, euen when the building of Babel began firſt to be erected and eſtabliſhed. It is apparant therefore, and a thing manifeſt how theſe men were moued with preſumption and ambition: thereby thinking from time to time to preferre their owne glorie to the honour of God: but their puniſhment that followed was a ſufficient teſtimonie of the iuſt iudgements of God towards them, in that their language was confounded, and their ſpeach and mother tongue was altogether altered. Mens hearts are now ſo much pricked with diſdaine, and their minds ſo puffed vp with ambition, that they will now rather thinke to command than bee commanded, and will

Gen. 11. 4.

will rather with the Giants that mention is made of *Cœlum scandere*, than sit still and not busie themselues about something whereby they may obtaine eternall fame. Such is now their obstinate follies that rather they will procure damnation, then saluation: the eternall curse of God, than his blessing: the torments of hell, than the ioyes of Heauen thereby: yet although that the fall of this tower came to be a myrrour and spectacle for all insuing ages, yet doo not they thinke any punishment worthie for such offence: but suppose themselues irreprehensible. Ought not wee then in these dayes to regarde as true whatsoeuer the Lord hath done by chastising the offences of so haughtie a people, and imploy the same as profitable to our vse and commoditie? Yes most certainely. But our hearts are so heat with ambitious disdaine, that scarce we will take any example (which the Lord sendeth for to cal vs vnto him) as a thing that may turne to our vtilitie and good. For whatsoeuer was in the

time of the Lawe committed, whatsoeuer was done in the age before ye floud, whatsoeuer was acted by the obstinacie of the Iewes before the comming of Christ, whatsoeuer hath been vsed against our Sauiour himselfe after his appearing in the flesh, whatsoeuer punishments hath been wrought vpon the Saints of God; yea generally what torments soeuer hath been powred vpon the Patriarches, Prophets, and Apostles of Christ; was not nor hath not been more worthie of seuerer punishment, than one particular sin amongst vs reigning? And what will be (think you) our reward for al our sinnes in generall? Surely the eternall curse of God, and iudgement to perpetuall torments of hell fier. Seeing then that our sinnes are so odious, and most of them continually reigning in most abhominable kindes, what shall wee doo, whether shall we escape, to whome shall we flie for succour, who will or can help vs, how can we escape the iudgements of God? For certainly if we should with

the

psalmist take vpon vs the wings
Doue and flie away from the pre- Psa.55.6,7.
of the Lord, and take our flight a
off, and lodge in the Wildernesse:
should we not, neither shall wee e-
from his furie, neither can any
deliuer vs from his presence: for
Lord is mightie and his iudge-
will hee seuerely power vppon
proud and ambitious. Therefore
though neuer so stoutly we stand vpon
superficies and top of pride, and
our selues neuer so sure by the Di-
meanes, whereby wee should (hee
promising vs) for euer dwell in that fe-
ticie; yet shall we at length be rooted
and our hearts thrust through with
speare of Ioab. Absolom though
beautiful, yet was he ful of filthie spots
stainies, who in abusing that excel-
gift which God had giuen him by 2.Sam. 14.
26.
Curenes, and largenes of his haire,
suffered him in most vile manner to bee
made a miracle to al ages insuing. We
know that though this pride lay thus
chiefly in his haire, yet could he suffer
and

and indures haue the same cut & polled of: but not without presumption in hauing the same waighed after the Kings waight. So loath was hee to haue any one haire to perish which came not in account: but all was in vaine, in that both perished. Yet this is not any thing in comparison of the monstrous pride vsed in this kinde in these dayes? But so it is that now we in manner (but for apparels sake) knowe not a man from a woman, if his face bee voide of haires (as manie there are onely for some cause disfigured) yet his head onely is so repleniſhed with such odious long haire, that in manner no other thing can proceede from thence but meere filthines and vncleannes. Such is now the odiousnes of men in these dayes, such is their luxurious effeminacie, that euerie one in manner more than other studieth thereby to become so lasciuious in this kinde, that I thinke with that myrrour of all tyrannie Nero, they would finde in their heart to be gelded, and in all points to

in the ſhape and forme of a wo-
. Such is now our womanlines
wantonnes of behauiour that iſſu-
from ſo vile an head * that we with
long haire would rather wiſh to
about the head with ſome fil-
phillet thereby to make our actions
more inſolent and laſciuious, than
mely and decent ſort to keepe it as
Lord hath appointed. But fie, fie,
vaine glorie; we haue no regarde
ling thereof, nether care wee after
breaſtlie order the ſame be miſuſed
abuſed; if ſo it were wee did, then
wee not ſo immodeſtlie glide vp
downe the ſtreetes, curling and
ming of our lockes, imbrodering &
ting our filthie and abhominable
haire, as wee now accuſtomablie
to doo: but ſéeme to correct and cut
thoſe preſumptuous and ambitious
es, leaſt that wee make our ſelues
a gazing ſtock, as that al men may
onder at our follies. Verilie a French
is more beſeeming his head than a
: a coife or a kircheefe, than a cap or
ſome

*That is from the fountaine of ambition.

some such thing that most commonlie we vse to weare, whose obstinate arrogancie is so peruerse & wicked: Therefore this peculancie and impudent wantonnes must of force bee forsaken and left, least, they God consume vs at vnawares. But so much for this: we see that by such light behauiour, which we commonlie vse by the conceit wee take in our presumptious lookes, that our manlines is emblazoned, & our haughtie behauiours laid open to the common viewe of all people; yet wee our selues wink at the follies, and like fooles being derided, laugh at their contumelies. Such is our accustomed rudenes and want of wit, that like children, whensoeuer we heare our follies reprooued, our arrogancy laid open, our lasciuious life scorned at, and we our selues as it were to be mocked out of our coates: then we will in a fury cry out, and rayle and ban the dispisers thereof, and all whatsoeuer they be that contradict and gainsay our foolishnes. And if once it come to passe that God doth but in shew lay his hea-

uie

hand vpon vs for the same, then wil
[illegible] beseems desire that wee might
[illegible] from his presence that he might not
[illegible] and correct vs, for say wee, his
[illegible] too heauie for vs to beare. If once
[illegible] reuenginglie to come to iudge
[illegible] such intollerable ambition (as
[illegible] doubt his delay is not long,) then
[illegible] we direfully crie, Oh hills fall on Reu.6.16.
[illegible] hills couer vs, for the Lord his
[illegible] is great. But all this serueth
[illegible] neither doth it any thing auaile vs,
[illegible] we should clime vp into Heauen
[illegible] there, if we got downe into hell
[illegible] there likewise: so that no wayes
[illegible] we, neither can we escape his pu-
[illegible] laide vp in store for vs. Ne-
[illegible] if manlike and couragiouslie
[illegible] the punishments that hee lay-
[illegible] on vs due for our deserts, and
[illegible] not from him vntill hee take
[illegible] on vs, but still remaine
[illegible] vntill wee haue receaued what
[illegible] at his mercifull hands:
[illegible] shall we in despight of our luxuri-
[illegible] correct and reforme our fanta-
stick

stick desires, and contemne such prodi-
galitie as ridiculous, hauing obtained
so great and gracious a bone from his
princely should. This should be done of
euerie one: but wee take such hellish de-
light in our diuelish pompe, that with
his ostentations and flatteries wee are
quite reduced and drawne back from
correcting any such viciousnesse that on
our parts most dependeth, and wee are
so snared and linked thereto, that a ve-
ry difficult thing it is, to make vs de-
cline from our beaten pathes of prodi-
galitie. And how commeth this? sure-
lie by the selfe conceit and estéeme wee
haue of our selues, by decking of our
selues in such monsterous sort: for our
hearts are so stuffed with the desire of
such brauerie, that we are cleane caried
away from hauing any regarde to the
heauenlie Felicitie. Therfore how haue
we or can we haue any kinde of resem-
blance of bearing the yoke patiētly that
God within his wrath powre downe vp-
on vs for our haughty and disdainfull
thoughts, sith that we cannot indure nor

suffer

any thing at al for his loue and fa-
neither can we with indifferencie
for his sake any correction laid vp-
, but by outward shewes & coun-
ts? and how commeth this I pray?
ly because that ambition is *talis*
*Charitatis*, such a shew and coun-
of loue, by the which wee cloake
shroude our outward zeale that we
unto our Lord and Sauiour him-
Thus vnder pretence of meere de-
wee cloath our selues with the
of superstition: & séeme we neuer
haue and gorgeous in entering into
temple of the Lord, and come
our mindes all spotted with this
table enormitie, yet we think if one
hath béen spent therein, that it is
ficient to couer our ambition: so that
thereby thinke that the one is kept
by the other, and our arrogant de-
ion is not espied. But let vs cast off
at least wise will we, or nill we, wée
cast off) this poysoned and inue-
ed putrifaction and infection, which
defileth the whole body of man,
and

and amend our hairy delights, [illegible]
the Lord himself come vnto the [illegible]
dering and curling of the same, [illegible]
though we will awhile seem to let one hair
passe and stand awry but put him in h[illegible]
due order and place, yet if the God of [illegible]
Gods (who is terrible and mighty [illegible]
his power) seeme to frowne at this [illegible]
vile an obiect, no doubt but he will [illegible]
and destroy vs from the face of the
Pro.15.25. earth. Though our haire were as gold,
and as bright as siluer, though as soft as
silke, yet shal we at the length although
we cut not any one haire thereof, or suf-
fer it to perish, become as bald as
Friars, & be made a laughing stock to
al for our insolencie. Alas, surely we are
worse then fooles; for what is he amongst
vs that by nature cannot discerne that
those things that pertaine vnto women
are vnseemely for men: and that which
decketh and beautifieth a woman most,
is most vile and vnseemely in a man.
Therfore doth not that monstrous and
thieuish long haire that men thus bout
themselues with, seeme as comelie as
them

man as a French-hood or such like to
wer it, or as decent to weare as short
ge, not aboue an inch long for a
man; Indeed not much vnlike. Let
therefore in the meane time heare
at the Apostle saith concerning the
me, who (like children) teacheth vs by
precept of nature, when he saith:
oth not nature it selfe teach you, that 1. Cor. 11.
a man haue long haire, it is a shame 14, 15.
to him? but if a woman haue long
re, it is a praise vnto her? So that
reby is shewed the discommoditie of
one, and the commoditie and praise
the other. Here is the difference to be
ne, what a most vnseemly thing it is
nature it selfe, for euery child can say
*Contrariorum contraria est ratio*, & yet
e vse that as a meanes which ought
to be vsed, and take that as laudable,
hich turneth quite to our dispraise &
discommoditie: Necessarily therefore
must man leaue that which appertay-
eth to the woman; and the womã for-
sake the vse of that which pertaineth to
the man. God commãdeth that the one

ſhall not abuſe the other thereby: for ſaith the Lord, the woman ſhall not weare that which pertaineth to the man, neither ſhall a man put on womans raiment: for all they that doe ſo are abhomination to the Lord our God. We know that hereby the order of nature is altered, and we doe ſo much the rather deſpite God by the ſame, in that we abuſe that which he hath giuen for ſo excellent an ornament to the vſe of women. Is it not an abuſe vnto them, in that as it were in deſpight we make our ſelues counterfeits of their pleaſure, and in that it is giuen vnto them for a couering? Shall we like monſters of all inhumanitie ſo abuſe thoſe whom God hath giuen vs as aſſociates and companions with vs? Though God hath beſtowed the like gift on vs that he hath on them, yet let vs for our parts moderate the thing that ſeemeth ſo irkſome and diſpleaſant vnto God, and let vs keepe ſhort the vnwealie haires that ſo faſt ſtart vp by our meanes, and cut downe to the roote that which ſo faſt groweth

Deut. 22.

weth vp, and prune to the stump ra-
er our disfigured lockes, than most of
seeme to displease both God and the
ld in this sort. But wee are in the
an time to vnderstand that although
t we think that no abuse is done vn-
them by our long wearing thereof,
r I say in that it is not for man but
woman to vse it in that sort, we must
hem it as vnnaturall for vs to keepe,
t that God turne euerie haire into
enymed and stinging snakes. Gods
gements neuer departeth from the
e of him that vseth such ambitiõ, his
reats hang ouer his head, his punish-
nts remaine houering in the aire to
e reuenge, his rod neuer goeth from
s back vntill it hath wrought some re-
edy & reformation. We had need ther-
re to haue some greater respect hereto
n we haue, least that we be depriued
that heauenly inheritance with that
oud Lucifer, who headlong was cast
om the seat of the most highest. For let
mans minde be neuer so straightly li-
ted within ỹ bands of perfection and

knowledg, & let his maners be neuer so modest & graue, yet if therewithal pride and arrogancy be ioyned, it vtterly defileth the whole bodie: for it is a true saying, *Inquinat egregios adiuncta superbia mores*: that is, though mans behauiours and conditions be neuer so excellēt, yet if pride remaine within his brest, it defileth him altogether. What causeth so many excellent men of behauiour to bee so ill esteemed of, but onely in this their behauiour there hath beene some small spark of too much waste & prodigalitie? What causeth men in these daies to be so much spoken against, but onely their haughtie and ambitious thoughts and mindes? What is ỳ cause that so many punishments & iudgments of God hath bin laid against the people of this land, but chiefly for pride & arrogancy? what causeth men so to impouerish thēselues, as many of late haue done; but presumption & prodigality? Yea diuers haue bin altogether vndone for euer, and all by maintaining such haughty ambition. Therfore no maruell though so many men

Claud.de 4.Ho.conſ.

cõplaine, & can scarcely suffer such
enuy; But as it is said, *Si vix toleratur*
*ues superbus, pauperem superbũ quis fe-*
*t?* If with so much a doe a rich man &
oud be suffered; who can beare with a
re man haughty minded? So that if
e discommodity & hurt of the one bee
eat, yet is the inconuenience & filthi-
es of the other far exceeding. For we
ow that to be a pore man & proud is
most shamefull thing, as too many there
eat this present. Diuers I know there
, ẏ halfe the land & possessiõ they haue
eare, is scarce sufficient to finde them
ose one sute of apparrel, such is their
estable excesse & riot therin. Others
ere are that like Robin Hood are fain
catch and powle, and al forsoth to ap-
rrell themselues like Gentlemẽ. And
thersome who to win credite & fauour
mongst their copartners, rob & spoile
y high waies, and all forsoth because it
is the trick of a Gentlemã, as they say.
nother sort there, are that to day are
ke Gentlemẽ, & to morrow more like
gs and run-awaies than ought else,

Aug. in serm. 29.

The name of a Gentleman wherin it is abused.

and al as their gaine and getting is they vſe, for they with the tide ebbe and flow to day a Gentleman with a boy or two waiting on him; to morrow a good fellow and one that loues to raunge the countrey for prouender. Such is the common vſe of moſt kinde of people, & the more to be lamented, which through this infectiõ of prodigality, abuſe whatſoeuer the Lord hath giuen them: ſo that now we can ſcarce know a theefe from a true man, and an vpſtart begger, from a Gentleman; a poore man from a rich: and a diſhoneſt whorehũter, from an honeſt man of calling and reputation. This is now I ſay the accuſtomed courſe of this world. And howe ſhould this come to bee ſo? indeede becauſe that *vermis diuitiarũ eſt ſuperbia:* onely becauſe that pride is ſuch a deuourer of riches, that whatſoeuer it getteth it ſpendeth, and thus are men brought into pouertie and extreame beggery. Yet we know how they fret, how they chafe, how they ſtamp and ſtare if once any thing be awanting to their wills.

Id. in ſerm. 30.

For

for being proud they frette and fume in that they haue not to maintaine their naughty desires: and also if men bee rich, it is a harde matter to withdraw them from pride: but *tolle superbiam & diuitiæ non nocebunt*: take away pride, and all our wealth, all our riches and treasure will neuer indammage or hurt vs. Wee knowe that the cankred rust of such inuenymed pride, if that once it fret to the heart, it is a hard matter to recouer it. How this continual infecteth the desires of men, let them but view the vanitie of this age: howe this hath infeebled the state of the poore, wee our selues are eye witnesses: how this hath rooted out good hospitalitie and house-keeping whereby the feeble and distressed were continually succored and maintained, let them bee examined. Wee continually heare both their claimors in the streetes and at our Gates, yet such is our delicatenes and nicenes, that wee finde our selues busied with some trifle whereby to pleasure our selues that therby they may be pro-

longed, and their nourishment omitted, so that they neuertheleſſe remaine comfortleſſe. Howe will God beare with this think wee? how will hee ſuffer it? howe can he reſtraine himſelfe from punishing vs, when our hearts are ſo hardened that we leaue the poore harborleſs? Surely he will chaſtiſe and correct vs & that with rigor, in that our ambition hath no rule, neither doth it direct it ſelf to any good intent: for the proud man is as he ỹ tranſgreſſeth by wine, therefore
Hab. 2.5. ſhall hee not indure, ſaith the Prophet. Wee ſee that although that our ſtately thoughts & proud deedes carie vs vp beyond the ſkies, and our doings ſeeme neuer ſo braue in the ſight of men, yet are we but as drunkards ỹ are without reaſon or ſence, whome God wil ſurely correct & puniſh, & make vs as a laughing ſtock to al the world. God wil reſiſt
Iam 4.6. the proud he wil giue grace to ỹ humble
Luk. 1.51. and meeke, & wil ſcatter the ambitious minded in ỹ imaginatiõ of their hearts. How dãgerous a thing is it thẽ to be familier wt thoſe ỹ are proud, for ſaith Ieſus

o Syrach: He that toucheth pitch ſhal Eccleſ.13.
e defiled with it; & he that is familier
th the proud ſhall bee like vnto him.
hoſoeuer is conuerſant w̄ him that
oud, ſurely I cānot but ſuppoſe him
be accompanied with the diuell: but Iob.41.25.
o is king ouer the Childzen of pzide,
not the diuell: therfoze if pzide come
m the diuell, and be an oznament of
diuell, neceſſarily muſt we if we ac-
mpanie the pzoud and high minded,
epe company and be aſſociats of Sa-
an. Let not this then ſeeme as any
mphibologicall diſcourſe wherein to
ake your mindes ſtand in doubt, but
owe that this is foz an aſſured truth.
e partly know that the wicked ones
this woꝛld haue had ſuch good ſucces,
t it cauſeth them to waxe thus pzoud
d inſolent: ſo that they burſt often-
mes into theſe abzupt ſpeeches and
y, Who is the Almightie, that wee Iob.21.15.
ould ſerue him? And what profit
ould we haue, if wee ſhould pray vn-
him? thus God ſuffereth the hearts
the pzoud to triumph though foz a
ſeaſon:

season: yet let not the Godly repine thereat, but thinke that God in the end will bring them downe to desolation and destruction. When wee reade in the same Chapter and the former verse, that Iob as it were did grudge at their welfare, when he saide, Why doo the wicked liue, and waxe olde, and grow in wealth? Wee are to note that although that God doth not punish the proud and wicked by and by, but giueth them leaue to take their full scope and pleasure in this World for a time, yea giueth them long life and prosperitie: yet notwithstanding wee must not iudge or condemne God as vniust, by the things that wee continuallie see to happen and fall sometimes vpon them. And moreouer though they with the Poet prodigallie say,

verſ. 7.

Ouid. lib. 6. Metam.

*Sum fælix, quis enim neget hoc? fælixq; manebo.*
*Hoc quoq; quis dubitet? tutam me copia fecit.*
*Maior sum quam cui possit fortuna nocere.*

That is.

I happie am who will denie the same?
and fruitfull still I will remaine in deede.

Also

Alſo who will on this thinke contrarie?
my ſtore hath kept me ſafe in time of neede.
More greater then am I in this my ſtate, (hate.
then that proud fortune can my wealth once

Yet wee ſee how GOD in his mer-
cie diſpoſeth with them, in that on a
ſodaine they are quite depriued of
wealth, and haue not wherewith to
help themſelues in time of neede, as it
is daylie ſeene. Notwithſtanding
though our pride cauſeth vs to forget
God and that wee wade ſo farre into
inſolencie, yet will hee in mercie let vs
knowe that whatſoeuer is in the earth,
tis at his diſpoſing, and will at his
good pleaſure take the ſame from vs.
Though to day wee ſhine in pompe as
bright as ſiluer: yet before to morrowe
wee may bee as dead corpſes: though
wee gliſter like the Sunne, yet in a
moment ſhall wee be changed: though
apparelled in all pompe and iollitie, yet
ſone become as poore and baſe: though
wee by pride are exalted, yet in the
twinckling of an eye debaſed & brought
downe.

downe. Thus are wee at the will and pleasure of our God exalted, and humbled: made, and reiected: rich and made poore: and not by the vnconstancie of blinde Fortune lifted vp to the top of dignitie, neither reiected as she willeth and commandeth. Therefore our trust must be onely in God who giueth and taketh away, and despite at the follies of our vnnaturall pride. Wee must take the scourge of Gods holy word and beate from vs our such insolencie: we must cast off, we must shake of, wee must forsake that thing which so farre thrusteth vs from God. Do wee not knowe then that the pride of our hearts hath blinded and deceaued vs? though wee say in our hearts, thou that dwellest in the middest of the rocks whose habitation is high, who shall bring vs
Abd. 3. downe to the ground? Though we exalt our selues as the Eagle, and make our nest amongst the Starres: yet you will I bring downe from thence, saieth the Lorde? The proud and high minded therefore let vs bee sure God will pluck

pucke downe, and set vp the lowlie and meeke. The behauiour of all men in manner causeth the wrath of God to fal in this land, which I feare me will not be long, and all through this arrogant insolencie and petulancie that reigneth continually amongst vs. All sorts of people are now so addicted to the diuell, that they will sooner follow his inticing lure, than the will of God in executing his commandements, and obeying his word that he hath giuen vs. We see e-uerie thing is vsed as contrary whereto it was first appointed: as our modestie, is turned into light behauiour; our comelinesse and decencie that ought to be, into pride; our manners, to infamie and shame; our chastitie that ought to be, into dishonestie; our plainnes of apparell, into nice and delicate garments: and generally we our selues whom the Lord accompted as the children of light, are become the children of darknes and of the diuell. And how commeth this, is not our ambition the cause hereof? doth not the daily and hourely experience of

men

men teach vs this? Yes surely. Therefore though with Cyrus wée would not feare by ambition to expell and reiect the heauens and make our selues angrie therewith: Though with Cambises to loue to heare our selues well reported of, though wine were our most master: Though with Sapor King of Persia, we write our selues brethren to the Sunne and Mone, and say wee haue part and place among the Starres: Though with Domitian wee labour by pride to be called Gods and Lords; yet shal we (though neuer so great in authoritie) be brought downe with Nabuchadnezzar to praise (at length) and magnifie the King of heauen, and say; His workes are trueth, & his waies iudgement, and those that walke in pride he is able to abase. Thus we sée all our vaine glorie and pompe shall fade, and we our selues brought to the ground, whether by vntimelie death, or some such like iudgement. For we knowe that there is none more sotted in this absurditie than wée are. Therefore let vs by the way take

Dan. 4. 34.

the

ye counsaile of the Heathen & Pagan, who neither did knowe GOD nor his sonne Christ, who could say, *Miserima est omnino ambitio, & timida est ambitio*: Miserable is the state of pride and ambition, and a fearefull thing it is to take hold on. Shall not they then that neither knew God nor his word, rise in iudgement against vs ẏ haue his word preached to condemne vs to hell fire, in yat wée will not know Ambition what it is, and what miserie it bringeth vs to in the end? Yes certainlie. But let not vs that are Christians (so farre forth as we may) seeke to learne altogether at the hands of the Heathen: but let vs (though we haue these mischiefes thus reigning amongst vs) in the end learne to knowe the depth of these sinnes, that we may rather at Christ and his Apostles hands learne to bend frō the same, then once to fall vnto it being warned of the Heathen. Let this then suffice for that which I haue alreadie handled. Cic. 1. of lib.

Another mischiefe there is yet that darkneth the light as much as ẏ other, and

and yet contained and shrouded both in one flesh; that is the pride of our female ser. For though the thing be ingendred in man by birth, yet was woman the first cause of the originall pride, as I haue set downe before. And although that the thing be one, and different notwithstãding in persons, which is pride; yet is it contrarie and vsed as another mischiefe, in that in other sort it possesseth their hearts. And why so? So it doth likewise in the hearts of men? and therefore not contrarie. But women infected with pride are commonly bent therewith to mischiefe; and so is man: how is it then contrarie? Surely it is contrarie in this, in that by attire they make themselues more strange and vgly to behold sometimes, than is in manner any Fiend of hell. For cleane contrarie to man they as it were vsurp this Ambition, in that they are not content commonlie with the forme and fauour they haue giuen them of God, but vse all the meanes they can whereby to get to make them shine and glister in the face

Wherein the woman excelleth in pride more than man.

are like snailes (I thinke) neither doo they beare with the countenance and shape that God hath giuen them. I say, but seeke by paintings and lickings to make it otherwise than they receiued it at the first: neither do they suffice themselues in this, that the haire which God hath giuen them for a comely ornament should be suffred and let alone as it hath growne vp; but by sundrie meanes couert it otherwise than it hath been accustomed. Yet there is a thing farre worse than all this, in that they are not content with all this that they can doo, but men in the verie pittes and graues of dead carkasses haue sought to take vp their haire in that it hath been chaunged by lying in the earth, and all to decke their heads withall. How doo we thinke that God will beare with this, that in being aliue they could not attaine to their comely ornament for what price or value soeuer they could haue giuen them: but being dead they will therefore wreake their willes on them, and quite bereaue them thereof for nothing?

Shall not thoſe, thinke we, whom they ſo diſrobe of their ornament and pleaſure (while they liued) riſe vp in iudgement againſt them to condemne them? Yes moſt true it is. Therefore in that ſuch wickednesſe hath proceeded, and doth proceede from them, and that they haue been as cauſers of our firſt deſtruction, ſhall not they be puniſhed therfore accordinglie? Aſſuredlie it is, they ſhall. Let them marke then the words of the Prophet Eſay againſt them when he ſaieth (the Lorde ſpeaking by him):

Eſay. 3. 16, 17, 18, 19, 20, 21, 22, 23, 24.

Becauſe the daughters of Zion are haughtie, and walke with ſtretched out neckes, and with wandring eyes, walking and minſing as they go, and *makeing a tinckling with their feete, Therefore ſhall the Lord make the heads of the daughters of Zion bald, & the Lord ſhall diſcouer their ſecret parts. In that day ſhall the Lord take away the ornament of the ſlippers, and the calles, and the round tires, The ſweet balles, and the braſſelets, and the bonnets, the tires of the head, and the ſloppes, the headbands,

*Or make a creaking noyſe as they goe wherein they delight

ands, and the tablets, and the earings, the rings, and the mufflers, the coſtlie apparell, and the vailes, and the wimples, and the criſping pinnes, and the glaſſes, and the fine linnen, and the hood and the lawnes. And in ſtead of ſweet ſauour, there ſhall be ſtinke, and inſtead of a girdle, a rent, and in ſtead of dreſsing the haire, baldneſſe, and in ſtead of a ſtomacher, girding of ſackcloth, and burning in ſtead of beautie. Thus ſhall the iudgements of God fall on thē which vſe this intollerable pride. Let this then ſeeme not onely a menace to them alone, but a threatning to vs likewiſe, becauſe of our arrogancie and pride in like manner. We ſee here that this is the plague which ſhall fall vpon them and vs, if that ſuch curious prouiditie ſtill indure. Neuertheleſſe, wée ſee their vanitie and lightnes to be ſuch, as that they cannot content themſelues with comely apparell, but ſeeke to paſſe and excell their abilitie in going: but in that they are ſo ſcornefullie proude they ſhall bee conſumed, and all that haſt to

Esay.29.20. iniquitie shall bee cut off, saith the Prophet. Therefore let women in this respect behaue themselues as it becommeth holinesse, and bee rather teachers of honest things, than subiect to the follies of this world: that they may instruct the young women to be sober minded: and that they bee temperate and chast, keeping at home, and not gadding about as many vse in these daies. But wee see that this age is growen so aduerse and contrarie in things, that it may bee compared, and is in manner, like to the world turned vp side downe: for now euery woman euen in manner contrarie to the vse and custome of women, doo so greatly abuse that good creature which God hath giuen them and bestowed on them, that whatsoeuer was ordained for their vse at the first, is now vtterly defiled and blemished. As for the outward couerture, which is onlie to keepe and preserue the bodie from cold, is it not abused? There is not any thing belonging to this their fraile bodies, but it is wholy and altogether made

Tit.2.3.

made as a thing contrary for that which it serueth? As for their frizeled haire, which the Lord saith he will turne into baldnesse, is it not more comely for the imps of Sathan, than for the children of GOD? As for their little copped crowne hats which are so little and so light, that the smallest blast of winde would carie them away, which so artificiallie is, I thinke, pinned to their heads, or at least wise to the attire of their heads, are they not more comelie for little children or babies that the children make, than for them? As for their deep and great ruffes (wherein I think the diuell lieth in euery set) are they not more fit for Monsters and Giants, than for such slender and tender creatures of God? As for their Fardingales (which but for reuerence sake we might otherwise terme) which so like bréeches stand about them, are they not better beseeming the state of fooles, than the corps of wise and discreete women? As for their truncke sleeues made to their gownes, are not the sléeues therof more

fitter to weare in stead of mens Venetians, than for the sleeues of women? And all this (for sooth) must be to preserue their tender carkasses from the weather. But we know that on whomsoeuer especiallie such inordinate pride depends, the greater no doubt will bee their fall and condemnation. Yet wee notwithstanding see, that for all the threats of God whatsoeuer is layd against them, they must as they say keep themselues in fashion, though neuer so vneuen or crooked in proportion of bodie. Thus, (although their bodies by God his prouidence and will hath not the perfect lineaments thereof that others haue) yet wee daylie see that they seeke to bring into forme and fashion, that which hee of his mercie hath appoynted and framed otherwise at the first. So that they rather seeke to striue to goe beyond the excellencie of God, as though they could proportiõ that which he hath not fashioned aright, & by that meanes blemish his eternall name by maintayning themselues in his despite,

The vse of women within this Citie is commonly to haue trusses and bodies of leather thereby to make them more straight and vpright

in

in such presumptuous attempts. For now they will take it for no mischiefe if they will thus to seeke by insolencie to bereaue God of his honour, as though his abilitie were not of omnipotencie and sufficiencie with them: but a thing famous and worthie of estimation and credit with men, to seeke to resist the waues and starres by their haughtie railings. What is it that women will not attempt to haue? Though euerie wyat in manner be seuered from other, and hath continued so from their originall: yet if by Gods prouidence they be still detayned in that infirmitie and weakenes, so that by the cure of any man whatsoeuer they cannot haue remedie; they will then rather flie from all fauour and mercie that GOD may shew vnto them, and seeke meanes and aide at the hands of the Diuell and Sathan. Neuertheleſſe knowe this, that although they make themselues neuer so straight, and neuer so strictly lace themselues, yet can (and will) the Lord bend them and make them as crooked

and as decrepit as the oldest and weakest that is liuing, and cause them to be past all cure and recouerie of man. Let them then consider their weakenes and infirmitie, their frailtie and momentarines, with the vncertaintie of their liues, knowing that that beautie and fauour which the Lord hath lent them is but a blast, and fadeth as soone as the freshest flower in the garden: let them thinke with themselues I say therefore what they are, and think whereunto the Lord hath framed and fashioned them. Are they not the very substance and character of him, & hath he not made them like vnto himselfe? They must consider what they might haue been at the first when hee began to make and fashion them: might he not haue framed them like to the lothsomest creature liuing? Yes most certainly, euen to the filthiest Toade that is: as saith a certaine Father. But if in case that the Lord might in generall haue framed vs all thus at the first, what haue wee now to doo otherwise, but that wee should giue vnto

the

the Lord his due praise for this his wõ-
derful kindnes shewed to vs, in making
vs like vnto himselfe: Wee ought
then to ponder and weigh this with our
selues, and lamẽt to view thus the pre-
sumptuous estate of this wicked world,
to thus continually fall into such hel-
ish absurdities: So shall wee if wee
weighed (I say) our present mortalitie,
sooner qualifie our loftinesse, and
raise him, who when wee were in his
shioning and making, made vs not
like to one of these venimous crea-
tures. So that they are to beare this in
minde therefore, ẏ there is not any pre-
sumption in the world, but if it had bẽn
the pleasure of almightie God, he would
long before this haue beaten downe
the same, & destroyed it vtterly for euer.
But their eares so tingle and blowe at
any such saying vttered, that sodainlie
they turne themselues aside, and will
not hearken what is said at any time to
their profit and good. So that if this
should continue, no doubt but his ire
and wrath would be such towards them

(except

(except repentance in time take place) that he quite would race them out from the verie face and bottome of the earth. Yet wee beholde the securitie and careleſnesse, their monſtrous outrage in apparrell, their odious paintings as I haue ſaide, and coulorings, whereby they ſo much diſfigure the verie image of Chriſt, their ambitious pride in licking and trimming of themſelues, their ſtarchings and ſtifnings; ſo that the very ſubſtance that in one yeare is conſumed vpon ſuch filthie trash which euery meane Gentlewomã vſeth, is ꝑ daughter or wife of ſome Citizen, would be a ſufficient ſtipend to finde a poore ſcholler at the Vniuerſitie for the ſpace of two or three yeares: this certainely is done and I haue ſeene the ſame, but the more I grieue at the ſame. How is it now, that euery one of them will more ſet by one and giue more wages to one, that cannot dw any thing els but ſet and ſtarch as wee ſay, than to one that can accompliſh any thing that is to bee performed in a houſe beſides that?

Such

Such is the exceeding prodigalitie of Womankinde in these times, that though this excesse of pride, they séem to be so tongue-tide and stiffenecked as it were, that now most happie is hee that can come to haue that fauour whereby hee may obtaine a turne of the neck, and a mouing of the lippes, though the tongue stirre not at all. But let them take heede that the Lord plague them not at vnawares. Therefore let euerie one that is set to bee as a guide in the house, esteeme better of other than themselues, without such vaingloriousnesse as they continuallie vse: let them followe the Apostle Saint Paules request to aray themselues in comely apparell, with shamefastnes and modestie, not with brodered haire as they daylie vse, or golde, or pearles, or costlie apparell; but (as it becommeth women that professe the feare of God) with good workes. How ill a praise is it then for a woman to be accounted vndiscréet and rude in conditions? But how greater dispraise is it to be accoumpted

Phillip.2.3.

1.Tim.2.9. 10.

a disdainefull, haughtie, proude and immodest woman? So that contrarily we see nothing to be so much worth as
Eccle.26.14 a woman well instructed. Therefore ought they so much the more to countergarde themselues, least that by such excesse of presumption, there be some shape of lightnes & wantonnes espied, and that by the outward appearance:
vers.9. for the lightnes of women may bee knowne in the pride of their eyes and eylids: as also in their gestures and goings, in their brauerie, in their praunsings in the streete, in their prying and prowling, in their casting of glaunces at euerie obiect they see or meete. For rather come they to bee seene and to beholde than otherwise, as the Prouerb is; *Spectatum veniunt, veniunt spectentur et ipsæ:* They come to beholde and see, and also to bee gazed and looked at. Such is their dissolute behauiour, that in gadding and praunсing vp and downe they are not content decently to walke as many doe: but they yeeld such light shewes and gestures, that a man,

as

wee say, by the halfe may perceaue the whole, and easilie coniecture of their life: so that wee shall not finde any one to trot vp and downe, that careth either for honestie or reputation. Such is their common course that by such insolent braues they seeke to haue the prospect of all men, either to be praysed for their prodigall brauerie, or admired for their diuelish insolencie. So that now a verteous woman is as hard to be found, as the orientall pearle, or as rare as the Phœnix: for saieth Solomon, Who shall find a verteous woman? her price is farre aboue the pearles. If then this discommoditie lie in those that ought to be as matrones, and giuers of good examples and instructions: what may wee suppose of those that are children and daughters to such? Surely euen such as the tree is, such must bee commonlie the fruite. As is the mother so is the daughter: and it is not vntrue that most commonly as the olde cocke croweth so will the young begin to learne. Therefore if they perceiue ne-

Prou. 31. 10

Ezech. 16. 44.

uer

uer so small a sparke of ambition to raigne in the brest of their parents, surely they will kindle it in themselues altogether: though they heare their vices reprooued, their sinnes laide open, their follies pointed at, their pride inueighed against, and in generall their particular offences disclosed before the face of the whole World, yet forsooth because their Parents did the like, why should they goe away from their steppes? And surely they either cannot or will not regarde for all this the saying of the eternal and euerliuing God, which pronounceth that he will punish the Children, that imitate their Fathers in wickednesse, and hee saieth that they that doo so shall shortly perish from the land, neither shal they prolong their daies therein, but shall be vtterly destroyed.

Deut. 4. 25, 26, 27.

Let all see and learne here then that are Children discreet and toward, the iust iudgements of GOD for the same which shall fall on the seede of the wicked: in that they shall be rather cursed than blessed, rather be punished than par-

pardoned, rather condemned than sa-
ued, rather reiected than taken, rather
forsaken than receaued into the ioyes
prepared for all the faithfull: For now
we may fitly say that the Fathers haue
eaten sower grapes and the Childrens
teeth are set on edge. But notwith-
standing if that such amendment and
reformation be had betimes and sought
for, as that they cannot nor wil not eate
the grape of their Parents, neither fol-
lowe their steppes: I doo surely thinke
that then this prouerb shall not be of a-
ny force, neither will the Lord suffer it
in Israel, but vtterly extinguish the
same. They are therefore in the meane
time to consider, that euery one of them
then shall beare their own burthen, and
for the haynous and monstrous sinne
they cōmit by prodigalitie in trimming
and setting foorth of themselues, they
are to looke for the iudgement of God
to fall on each of them that so offen-
deth: for the Childe shall not beare the
fathers iniquitie, nether shall the one be
punished for the other. Euery man or
maide

maid that eateth the ſower grape their owne téeth ſhall bee ſet on edge, neither will he prolong the punishment to their poſteritie after them, but giue it as it is committed. I knowe ſome of them feele in their conſciences that they are worthie of punishment, and inwardly confeſſe their ſpottes of ambition: yet becauſe that al in general are addicted otherwaies and continue ſtill in the ſame pride, therefore for companies ſake they will the more maintaine the ſame, and are ſecureleſſe for the redreſſe thereof. But if any whatſoeuer leane from their Fathers ſteppes, neither followe and imitate their vicioulnes, let them take all the meanes they can to better the ſame by good example, couering and hiding them from the view of the world and not make it manifeſt as a thing to bee admired at. For as Shem and Iapheth toke a garment and put it on their ſhoulders, and went backwards and couered the nakednes of their Father with their faces backward: ſo is it the dutie of euery chriſtian mans ſonne

Gen. 9. 23.

daughter, or the duety of euery child, then they shall perceiue any dissolute- in their Parents, that they then in humilitie, with curteous and gentle hortations, perswade and dehorte them from such insolent pride, whereby they so much defile themselues, yea could infect their whole posteritie ther- by. But God knoweth I see the con- trarie; for rather will they come and stand at their doores and portes, gazing and pying at euery one they see passe by, giuing some mockes and taunts, and let al such necessaries alone, where- by they should not onely profit their parents, but take commoditie them- selues. Euripides therfore spying this mischiefe, and seeing that it chiefelie raigneth in those, which most common- ly we call *mala necessaria*, that is especi- allie in women kinde: saith, that *Mu- lieres natura sunt ad vituperandum pro- ne*: that is, bent and readie to dispraise euerie one whatsoeuer. Thus are they painted out, and their actions manife- sted to all the world. So much lesse de- sire therefore ought they to haue in imi-

cating such leaudnes, least that they come rather to dishonour and infamie, than to credit and estimation; But their care herein is so slender, and their indeuour to reforme themselues so slack, that the pride of such cannot but breede a deepe corazine in the heart of some parents: neither can the perswasion of any friend recall some of them back to any perfection and integritie of life, but they will headlong run into the sinke and chanell of all vncleannesse, and as we say decline, *a malo in peius*, from one euill to a worse. Yet I know that the ambition of some Parents contrarilie cannot but infect the minde of the Child, which is a farre greater cause of this mischiefe: but in the end you must vnderstand the insolencie of both shalbe punished. As Children then ought to haue respect to both, that is both to their friends & to themselues: so ought the Parents or gouernours of such children, to seeke to bridle the haughtie desires of their daughters, that they bee not too much ouercharged or ladē with the pernitious burthen of prodigalitie.

But

But such is their slacknes therein, that rather they will induce and traine vp their Children to such monstrous follies, that the cause of the one might worthely bee laide on the neck of the other. And againe the custome of some children is such, that although the Parents bee neuer so good of disposition, yet will they not imitate their Fathers steppes, but like Samuels Children walke after their owne wayes, & turne aside to all ambition. The good nature and disposition of Father or Mother maketh not the childe: neither doth the child though wel beseeming in life cause the friends thereof to growe more zealous: but now euen euery one after the fantasie of their owne minds place their affections, whether good or bad, true or false, honest or dishonest, pleasing or displeasing. Such is now the common course of our Citizens Daughters and maides, that if their minds are addicted to any new fangle whatsoeuer, bee it in neuer so small sorte: yet they will labour as wee say toth and nayle vntill they haue obtained the hight of their de-

1. Sam. 8. 3.

sires. Upon what occasion is all the light behauiour some of them vse, but onely to attaine by pride the thing they so much desire? Why is it that they are so much addicted to the cõpany and societie of youth: but onelie by faire and flattering speeches to get and obtaine whereby to maintaine them in their prodigall estate? How is it that so insolently they behaue themselues against Father or Mother, but through their haughtie mindes to thinke their pennie as good siluer as theirs, and to thinke and esteeme of themselues as well as of their gouernours? How is it that now they cheeke by ioule as wee say, will check mate with their friends or Parents, but by such detestable ambition? Surely this must needes issue from the skirt of the Diuels cloathing and not from the hem of Christ his garment. They are not taught by the humilitie of Christ, to exalt & lift vp themselues in pride? Neither by the Parable of the bidden guestes, to take the chiefe place and authoritie ouer them, vnder whome they are to bee commaunded? Let

Luk. 14. 7.

let them not then extoll themselues so
gh, neither esteem so proudly of them-
lues, least that the Lord forseeing and
pying their haughtie hearts, he vtter-
debase and cast them downe into the
of euerlasting torments.

Hereby it is that now our seruants
maides waxe so stout by the insolen-
of mens daughters, neither haue
y regarde thereby to feare God or
diuell, but all is one bee it well or ill
th them. They seeme thereby so
reless, that if at any time they may
derstand and learne by what meanes
adorne and deck themselues with
tly apparrell, they care for no more:
so that the seruice of God is by them,
this meanes neglected, and the busi-
s of their master or mistresse lieth vn-
formed, the care they should haue in
wing good and honest examples one
wards another is extinguished, and
e feare of the curse of God for the
me is not regarded; so that the terror
d feare of Sathan and the diuell dooth
t once mollifie their ambitious stony
arts, neither can his dire aspects and

deludings once terrifie them: but rather seeme to haue hearts as hard as an Anuield, which resists the strokes that is giuen and laide vpon it. These se. cure and careleſſe thoughts that they conceaue against the liuing God and his Sonne Christ, as also against their maſters or gouernours, causeth them thus headlong to run into such desperate presumption. So that as well the baſeſt and loweſt, as the higheſt and of moſt reputation hee infecteth with this pernitious malady. Wee commonlie see that those of meane Parentage and birth, yea euen those of baſe and poore estate in calling, will now so insolently and proudely bedeck themselues, that if she were one which should be indewed with three hundreth pounds, would not bee more adorned and set foorth in apparrell than shee will bee. How this commeth God knoweth, whether by the yeerely stipend shee receaueth of her Maſter, or by the light liuing she possibly vseth, by picking and stealing, or by some extraordinary kinde of course now in vse amongſt some seruants. But such

such is now their vse, that howsoeuer it come, they will either by hooke or crooke as we say come by it: can it be that now a maide seruant hauing some yearely wages of fourtie shillings or three poundes which is the vsuall wages, come to apparell her selfe with a gowne of foure or fiue pounds, with a neather coate of 30. or foztie shillings, with a kirtle (as they tearme it) of almuch value in a manner, with a neckercheefe or gozget as they say of a marke or eighteene shillings, with their Cambzick kerchiefes, lawne gozgets and strippes, hose of Jarzey or wosted, their pumps and pantofles, or fine cozked shooes: and can all this I say come by the yerelie receite of three pounds? Surelie I suppose it cannot bee. They cannot with that yeares wages finde vnto their backes aboue one Gowne which now they commõly vse to weare. The verie stuffe that belongeth to one of these, would buy one two such, as would bee seemely enough for them to weare. But now euery beggar must vsurpe the name of Mistresse, or els all

this cost seemeth not for anie thing. Now a maide from the Mistresse is hardlie discerned, such is their prodigalitie. What is she commonlie that will not bestowe more vpon the attire for her head and necke, than for a gowne to be put on her backe? I meane of the baser sort. So that all that which they can get together is litle enough to buy one kerchiefe & an neckerchiefe, though al they haue beside seeme not worth a penny: and to this forsooth must be added their Jarzey hose, Pumpes and Pantoffles, though, with reuerence, their heeles hang through the same. Such is the detestable pride of these daies. Therefore we may suppose that this rufflingnesse vsed amongst those that are common seruants, becommeth such as obtaine their liuing by light pleasure, better than the comelines that ought to be in a maide or seruant. This youthlinesse which indeede is naught els but lightnes of liuing and whoredome, causeth them not to feare any thing, but to seeke to get any thing whatsoeuer, in that the plot is alwaies layd in their head how

to

ome by the same. This and such like
strous insolency in our coy and cut-
g seruants, cannot but purchase the
h displeasure of GOD, in that to
ntaine their brauerie, some haue by
t meanes brought their masters to
reame pouertie. Is it not a thing
h immodest and ill beseeming the
te of such, in all cõparisons to equall
e state of their Mistresse? Is it not in
nner an vnnaturall and vndecent
ing for a maid thus garishly & lightlie
decke themselues? Is it thinke you
e duetie or part of euerie common ser-
nt to seeke so farre to counterpoize
e brauerie of her Mistresse? Surely
ough God suffer the haughtinesse and
agloriousnes of their Mistresses to
e as yet vnpunished, doo they thinke
erfore that they shall escape? No ter-
inly. For in that that their pride & pre-
mption exceedeth both their calling
d degree, it shall surely come to passe
at at the length the diuell will cause
me of them to bee made manifest ex-
mples to the sight and view of al men,
omen and maides, in that thus prodi-

gally

gally they haue laid the stipend of their Mistris (yea with twise as much more) vpon their backes? Is it not, that ietting and flirting vp & down the streets as they doe, their lightnes of liuing is laid open thereby? True it is. But howsoeuer their liuing bee, whether in seruing the diuell by their owne voluptuous pleasures; or by the omitting of the affaires and busines of their Mistresses it is vnknowne: but by such light gestures as commōly they vse, most commonly it is wickedly enough obtained. We see they care not how ill and lewdlie it be gotten, neither how lewdly they spend it, for it is all one to them; for *mala parta malè dilabuntur*, euill goods gotten most commonly are ill spent: if not ill spent, most proudly and insolently spent, which I account most detestable. It is therefore requisite that they regard & haue a mind to the wonderful plagues which the Lord hath in store for them: vnles ỳ disrobing themselues of their vaine and ambitious habites, they repent and turne vnto the mercifulnes of their heauenly master.

Seeing

being then that he is master generally
vs all, wee are to thinke that those
which are with such infectiõs poysoned,
he will more seuerely punish than the
rst, and they shall bee seuered from the
yes of eternall blissfulnes. If they
fulfil not the wil of their earthly master
executing their cõmand as it ought,
hal not they (doe you think) be punished
y the same, and are they not worthy of
stripes? Yes verelie: How much more
grieuous punishment then shall they
haue, that haue broken the commande-
ment and will of their celestial master?
If the Lord command and charge them
to be obedient to them that are maisters
y mistresses according to the flesh, with
feare and trembling in singlenesse of Ephes. 6. 5.
heart: Howe much more greater then
shal their iudgements be in that they do
it not to them as vnto Christ, and as the
Lord hath commanded? But there are
so many in these dayes that liue so obsti-
nately and carelelly, that by the negli-
gence of their gouernours, they haue
not to set them on any thing but trifling
and foolish: yea to that which is both
derogatory

derogatory to God, and condemnation to themselues. In this part therfore the gouernours and masters of such are fault worthy, and to be reproued: who thus idlely suffer them to trifle about such phantasticall toyes, and permit thē to walke in all loosenes and lewdnes of life; Therefore if that in such delicacie they reprooue not their actions, the gouernours or masters shall at length perceiue their intents: that is, euen to become as one of their children or daughters, and equall their estates, to the childrens birth and calling. For sayth Salomon: He that nicely and delicately bringeth vp his seruant from his youth, at length they will bee euen as his owne children: as many wee see in this Citie at these dayes. You and all besides else may then vnderstand that in some part the masters are maintainers, yea chiefe founders of such vainglory that now reigneth in the seruāts. For if their insolency were by them reproued, no doubt but part of their hautinesse would bee mitigated. Therfore I am of this mind, that a mā may lawfully

Pro.29.21.

lly herein restraine the liberty of their
ages, if that the seruant refraineth
t their vnbridled appetites: For ha-
ing their money and wages at will,
ey will in a brauerie bestowe whatso-
uer they take, and that in prodigall ex-
ence. In this then may it be withheld
nlesse their discretion therein be more
oderate. Let then the masters or mi-
tresses set their seruants to labour, and
doe as it beseemeth seruants, so shall
ey cut off the more occasiõ of suspẽce,
at may depend on them by prodigali-
e, and finde the more rest and quiet to
emselues. Therefore I would not
ish any seruant or maide whatsoeuer
(that considering the prouidence of al-
ightie God towards them and all o-
hers) frette and frowne in perfour-
ming the busines that God hath set thẽ
doe for their maisters or mistresses,
t chearfully and with a merry coun-
enaunce fulfill their demaunds, in that
doing so they shall doe the will of God
t not of men. An example hereof they
haue in the Scripture of that good and
faithfull seruant Iaacob, who being so

Wherein a man may detaine the yerely wages from a seruant.

Eccl. 33. 24.

long

long detayned vnder the yoake of that
Gen. 31.38. Aramite Laban, & ſeruing him in moſt
39 40. ſeruile ſort, yet for all that ſought not a-
ny meanes to pluck or take any thing
from him wherby to pleaſure himſelfe
for his paines taking, but reſtored for all
that whatſoeuer had periſhed and was
loſt in his time: So that from hence
they may ſée that though by the will of
God they come to ſerue thoſe which are
of neuer ſo crooked & peruerſe nature, &
diſpoſitiõ, yet let thẽ beare with them, in
conſideration that they ſerue not for an
humaine and earthly recompence one-
ly, but indure and ſuffer it the more,
thereby to inioy the heauenly and cele-
ſtiall reward aboue. Neuertheleſſe ſuch
is the ſtifneckednes and ſtubbernnes
now of ſome of them, that ſcornfully
they performe what buſines ſoeuer is
required of them: and commeth not this
through ꝑ former euil they haue brought
vp: ſure it is. Doe not the moſt parte of
them thinke better of themſelues, than
of thoſe to whome they are bounde as
ſeruants: Yes. Will they then in that
they are ſeruants vſurpe authoritie as
miſtreſſes

stresses? Ought they that are bound, free and seruants set at libertie take on them to gainesay whatsoeuer the aister or mistresse commandeth? For me then of thēselues and of ẏ world, them cease so prodigally to suppose think of themselues, & let them not unt it lost labour whatsoeuer they dis- rge for their maister or mistris, but them bridle their hautie affections, & ate their loftines cōsidering their cal- g and reputation, in that through the ords wil they are made and become as uants & not otherwise. Therfore for loue they beare vnto God, let thē for- are both with them in ẏ they are their asters, & with themselues: with their asters in ẏ they ought not to grudge any thing whatsoeuer they wil thē to rfourme: with themselues in ẏ they e senceles maids are caried away w̄ e braueries of the world, & learn to bri- le & correct their hautie & proud affec- ons, not supposing themselues of such treme as they do. They think it great iurie in ẏ they thus long haue serued, & ink more disdaine thereof than Christ Mat. 20. 28.

him-

himself, who came not to be serued but to serue, & to giue his life likewise for many. If thē Christ came not to be serued who is the master of vs al & ouer all seruants, and who toke vpon him the shape of a seruant: If thē I say he grudged not to serue vs nor to die for vs: how much more ought they ẏ are very clay & earth, the lowest & baselt, shew true & obedient seruice vnto him? But how can they accomplish that towards him, whē they cannot nor wil not vouchsafe to reuerence and feare their maisters and mistresses? By that sinne therefore ẏ they so greatly are infected with, by that sin shall they be also punished, which is the infamous ỹde of the obstinate hearts. Surely we may haue some experience our selues, in ẏ now such ỹde so rifely ruleth and raigneth amongst vs, that some punishment or other will fal on vs for the same, yea wee may knowe veter destruction: Not without cause therfore did Salomon shew long before the ruin of such, wheras he saith: Before destruction the heart of man is hautie, & before glorie goeth lowlines: And in the

Wis. 11. 13.

Pro. 18. 12.

Chapter

apter going before he ſaith: Pride go- Cha.16.18.
before deſtruction, and an high mind
fore the fall. Moſt true it is, that the ex-
ple of pride and ambition vſed in theſe
yes hath bin long time ſince prophecied
, the vainglorie and too much eſteeming
our ſelues foreſhewed in times paſt: all
r inordinate affections whatſoeuer, hath
heretofore laide open, in that they did
owe the aboundance and exceſſe thereof
ould fall out in theſe daies & laſt times.
e cānot then otherwiſe think ſince that
e are come euen to the top of our ſins, &
at now our offences are at the ripeſt: but
at our time is ſhort, & draweth nigh, ſo ỳ
erefore we are to be iudged. Many haue
n the troubles and miſeries of ſome that
ue in this age, yet we winck at the ſame,
take it for no part to vs belonging. Did Eſd.8.50.
t Eſdras complaine & prophecie of theſe
r daies, when he ſaid that many miſeries
d calamities remaine for them that liue
the latter times, becauſe they ſhall walk
great pride? Doth not the apoſtle Paul
ll that in the laſt dayes perilous times
ould come, in that men ſhould bee louers 2.Tim.3.1,
f themſelues, couetous, boaſters, proud, 2.

curſed ſpeakers, diſobedient to Parēts, vnthankfull, &c. Yet notwithſtanding wee ſeeme to be as if it were in the ſureſt port & hauen that may be, and think our footing ſo ſure that we in maner care not where to tread. But in briefe, the day of the Lord of Hoſtes is vpon all the proud and hautie, & vpon al that is exalted, and it ſhall be made lowe: vpon all the hie mountaines, and vpon all the hills that are lifted vp: giuing vs to vnderſtād hereby that we are not to dallie and play with our ſelues as little Children: but the man, the ſonne, the wife, the daughter, the maide, & ſeruant, are all generally to looke for the ſeuere iudgements and puniſhments, to light vpon them for this heynous & moſt odious offence if they amend not. Alas, conſider and waigh with your ſelues what you are, thē I think you would repent and turne with the twinckling of an eye, in that you may knowe that your fleſh is fraile, and your bodies ſo vncertaine, your liues ſo momentarie, & you your ſelues but a blaſt, filthie dung and wormes meat. All the pride, all the ambition and vainglorie, all the preſumptions & hautines that we can cal to mind in the

Iſa. 2. 12, 14

world

world, or what thing soeuer, shal not keepe my saue a man, but condemne him. Though a woman with al the countenance, gesture, and slie behauiour she can vse in the world, though neuer so faire, neuer so louely and personable to beholde: yet if infected with the staine or blot of that presumption that commonly they conceiue in their brests, which may be tearmed a disease most damnable: a Jewel of gold will seeme as faire in a Swines snout, as a woman wanting discretion wherby to rule hirselfe herein. Seeing then that through this vice all other vices in manner doe issue foorth, and proceede as from their head: No marualle therefore though it doth bewitch and blind vs in this sorte, in that as chiefe and especiall it possesseth our heartes. Let vs then in the meane space seeing we are such miserable wretches, learne to feele the depth of the same, that we in such sort as is vsed gaze not and haue our mindes setled on the fading beautie of womankind, and that we be not ouercome thereby. Gaze not on a maid, (which thus through our pride and wantonnes of life wee so much vse) least that wee fall. Goe not about gazing in Eccles. 9.5. 7.

Gen.6.1,2. the ſtreetes of the Citie, neither wander in the ſecret places thereof.

Seeing then that this pride is the originall of ſin & cauſeth al men to fal into ſuch helliſh abſurdities let vs conclude and ſay.

A praier againſt pride

O Lord my GOD and father of our liues, leaue vs not in their indignation neither giue vs a proude looke, but turne away from vs thy ſeruants a ſtout minde. Take from vs all vaine hope and concupiſence, & reteyne vs in obedience which deſire dayly to ſerue thee. Let neither the deſire and greedines of the luſts of the fleſh hurt vs, neither take holde vpon vs, neither giue thy ſeruants ouer into an impudent minde, knowing that the pride of our hearts will bring vs lowe: and that if we remaine humble in ſpirit we ſhall inioy glory. Therefore ſeeing that the pride is ſuch of euery of our hearts, giue vs grace to learne, (as alſo by the example of that proude *Iezabel* all women may learne) to ſubmit themſelues, and knowing that vnles redreſſe bee had thou canſt and will deſtroy them.

2.King.9. 33.

Thus muſt euery of vs enter into his owne conſcience, knowing that the thing which thus they commit doth moſt highly diſpleaſe the ſight of almighty God, ſeeing that we are but here placed as tranſitory, and as ſhadowes alwaies paſſing, God will not haue vs in that we ought to know our owne weakenes thus arrogantly behaue

ue our ſelues, conſidering that it nought
aileth vs, as it is very well ſaide of one
ncerning the ſame, when he ſaieth:

*Quid nos ergo iuuat tanto turgeſcere faſtu?*
*non certè Heroës, ſemideique ſumus.*
*Noſtra ne de limo terra proceſſit origo?*
*ſolus ab æthereo ſpiritus arce venit.*
*Nonne caro ex terra eſt diuerſis ſubdita fatis,*
*oſſa quoque ex illo cuncta creata loco?*
*Et fortes nerui, rugoſa pelle voluti?*
*denique terreſtri viſcere totus homo eſt.*
*Concipitur fœda primorum ſorde parentum,*
*naſcitur et nudus, plorat et ortus humi.*
*O miſer interitus ſecreta mente reuoluas*
*cerne quid humana vilius eſſe poteſt?*
*Cum veniant omni dulces ex arbore fructus*
*plurima cum valeant bruta liquore bono.*
*Cerne quid emittant nares, cunctique meatus*
*corporis, aſſidua ſorde fluente tua.*
*Inſpice quã fragilis, quã pauper quamq; miſellus,*
*viuas, tuta dies non tibi nulla datur.*
*Aſpice vel prorſus quid ſis, niſi putre cadauer,*
*quod tandem minimis vermibus eſca datur.*

Simon Narquerius

That is.

What pleaſure then haue we, ſaith hee, to be puffed and ſwelled vp with ſuch inſolent pride? ſeeing that for a certaine we are not ſo noble, nether demy Gods as we account our ſelues. Haue we not our firſt

beginning euen from the very clayie earth? We haue receaued our liues & vitall breath from aboue. Is not our fleſh of the earth, ſubiect to diuers and ſundry calamities? and all our bones created and faſhioned of the ſame mould? And all our ſinnewes wherby we receaue ſtrength, are tumbled and rowled together with a ſkin full of wrinckles, and crumples? So that in concluſion man is wholy and altogether filled with earthly fleſh. Man is altogether borne of the corrupt filth of our forefathers; naked is he borne in that our riſing and ſpringing from the earth doth bewaile & lament the ſame. Wretch then that thou art, call to minde thy death and deſtruction: remember that there cannot be any thing more vile and baſe than thy humaine or earthly fleſh? Seeing then that al ſweete and pleaſant fruits proceed from euery good tree, they in that they are of ſtrength and force, doo ſpring vp through the great ſtore of moiſture and iuice that they receaue. But behold what filth the noſe of man letteth foorth, and how euery paſſage and courſe of thy bodie, daylie runneth with continuall corruption and

vn-

leannes. So that miſerable thy life is
tinually beſide: in that there is not one
e and certaine day limited and appoin-
d vnto thee. But looke on thy ſelf, vere-
what art thou, nothing elſe but a filthie
d ſtinking carcaſe, which in the end is
uen as meate to the little wormes to
de on.

Thus you ſee your frailenes laid open,
ur filthines anatomized, your corrupti-
s and ſtinch of your fleſh diſcouered, and
l whatſoeuer vncleannes wee haue, is
ue manifeſt to the whole world. Hum-
e your hearts then in al ſincerity of truth,
ith repentance verified, ſhewing that as
becommeth the children of God, (in that
e are but fraile, as a ſhadowe, as a blaſt
f winde, as graſſe, as doung, and as
rmes meate) we muſt leaue of our ſuch
ollerable preſumption, yea what ſinnes
euer it bringeth with it. Therefore de-
y not the time, flatter not your ſelues,
ally not, reforme your ſelues, repent, caſt
ff and forſake al filthines whatſoeuer you
aue committed, and he will forgiue as he
gaue Dauid of his moſt filthie and no-
ious offences. But contrarily if you lin-

Pſal. 78. 39
Iſa. 40. 6, 7, 8
1. Mac. 2. 62
2. Sam. 12.

ger

ger and prolong the time, then no doubt will his wrath fall ſodainly vpon you, and you ſhall be taken in a moment, and ſhall be vtterly conſumed. This ſhall fall vpon you, this will come to paſſe, and God by his mercy can & will accompliſh it. Looke vp therefore, watch and pray, bee ready that yee may enter when the Lord ſhall open the Gates of his kingdome: which if it be his bleſſed wil ſuffer it may be ſhortened, euē for the ſhorten & elects ſake, which God grant for his mercies ſake. Amen.

FINIS.

ϕῶ θεῶ δόξα.